1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

CHAPTER VI

THE MAN AND THE TRIBE

In which are set forth the basic ideas of Aztec education, government, law and social customs

642 618 THE SOCIAL ORGANIZATION of the Aztec tribes was in theory completely democratic. An individual was a member of a family which, in turn, belonged to a cluster of families or a clan.* Theoretically twenty of these clans made up a tribe, each of them regulating its own affairs but, in matters of tribal importance, joining with the others in a council composed of all the leaders. The council appointed one chief to control civil and religious affairs and usually a second for war. Originally designed for simple farming communities and presumably of an antiquity dating back to Middle Culture times, this organization later ramified into the governmental complexity of a populous and highly complicated city-state.[1]

844 The working of a community is best illustrated by the position of the individual in it, a process which is described in the third part of the Codex Mendoza. Immediately a child was born it was washed and swaddled by a midwife. Since 777 787 the gods governed the fate of man on earth, the parents consulted a priest who looked in the *tonalamatl*,† or book of

*The term clan is used to mean a tribal division without connotation of male or female descent.

†To'-na-la-matl.

happy. He was destitute; on earth misery engulfed him. For verily he brought it on himself — because of his wickedness, disregard, shamelessness, and neglect. No one bequeathed it to him, for by his own will and of his own fault he brought unto himself injury, torment, and pain. Hence he was despised and disregarded. No one any longer obeyed him; no one became his friend; he stood by himself. No one took account of his personality. Everywhere he was hated; nowhere was he liked; nowhere did he give pleasure. But he was regarded as a thing, and looked at, for now he was a vagabond, proscribed, completely outlawed; he was on the outside, lingering on the outskirts; impudent and shameless. He went about haughty[7] and drunk. For truly he was abandoned to evil and feared. His side was sore; his head ached — it was in pain — so that he was incorrigible, suffering, and dejected. For he was full of evil — so perverse was he.

quiçtlacamati, niac icnjuh quichioa, yioca quetzalo, 787 X
noc ac iiel quiçtta, novian tlaciuto, ācan velēlolo, ācan
tlapoquiliia, ça tlatto, ça itto, ca ie tlaztlacolli, ie tla-
ltolli, ie centlaltolli, ie tetenco chca, ie tetenco pipil-
cac, ie tepan onoc: injc āquen tlatta, injc moquetlan-
tinemj, nijvintitinemj, ca nel otlauelcaoaloc, otlael-
lelaxiti, otlaxilliquauhtili, otlaztoneconquauhtili,
otlaztonoquauhtili inic auel monorza, ca iiolaçic, iiel-
lelaçic, quimaxilti, ynjc tlaueliiloc.

And of anyone who had gained merit and reward being then born, his fathers and mothers said: "Upon a good day sign hath he been born and created and come forth on earth; he hath arrived upon the earth on [the day sign] One Crocodile. Let him be bathed."[8]

Auh in aca vel mācevale, ilhujle, ipan otlacat: nj-
man quitoaia in jtahoan, in jnaoan, ca qualli tonalli
in jpan otlacat, oiccoc, otlaltiçpacquiz, omotlaltiçpac-
quizti, cr cipactli: ma njman maki,

Whereupon they gave him a name. They called him Cipac. Or else, they gave him the name of another one of his grandparents. Etc.

And, on the other hand, if it were the wish [of the parents], perchance they passed over the days; perchance they settled upon still another day for him to be bathed. For One Crocodile bore with it all favorable day signs.

ic quitocamacaia, ic quinezcaia, cipac: anoço itla- 553
oc centlamantli, icuiloan intoca in quimacaia, etc.:

auh tel ça no teiollodama; in açoc conchololtizque,
açoc centlalisque oc centetl tonalli, ipan maltia: ca
ie quiçenvica in cr cipactli, ca muchi qualli tonalli.

And if it were a man who was born, when they bathed him they adorned for him a small shield, upon which they put four small arrows. And to it they bound his umbilical cord. They entrusted it to and sent it in the charge of brave chieftains, who left it at the battlefield. Right there where they fought, where there was fierce battle, at the crossing of the waters, they buried it.

Auh intla oquichtli otlacat: in jquac caltiaia, chi- 787 X
malcontli quichichivilaia, ipil temj navi xiiotonti: 844 ●
auh itech quijpiaia in jxic, itech quicacaia, itech
quipilosia in tlacaoan, ieopan concaoia: vel oncan
in necalioa, in tlalcoolo, ya japanioca centocaia.

And if it were a woman, when they bathed her, they put into the vessel in which she was bathed, the large earthen bathing vessel, her spindle, her cotton,

Auh intla çioatl otlacat: ynjc caltiaia imalac, ich-
cauh, itzmalcac, ioan ipopouh, iochpanoac ipan con-
temaia ya jnealtilcac, in jnealtilapan: yc quiçentiaia,

7. Cf. Angel María Garibay K.: "Pandjabismo de Sahagún," Tlalocan, II, 3 (1947), pp. 209 and 247 (n. 61), where discrepancies[illegible]

8. The corresponding Spanish text usually uses "baptize" for nealtia, [illegible] Ch. 37, below (Baptismo[illegible]).

her spinning bowl, her sweeper, and her broom. Thus they showed that the girl was one who went nowhere; only the house was her abode. Hence, near the grinding stone, at the edge of the hearth, they buried her umbilical cord.

And this count of days—so was it claimed—was an invention of the two called and named Oxomoco and Cipactonal, who gave it to the people. Oxomoco they painted as a woman, and Cipactonal [as] a man. They who were readers of day signs embellished their book of days with their representations, which they placed in the middle when they painted them. For it was so said that there they became lords of all the day count.

in ſcampa ianj cioacintli, çan calí ichan: ic çan metlatitlan, tlenjlaacanco contocaia yn jxic.

Auh inin tonalpoalli, iuh mjtoaia: ichoan ietlacentil, ichoan quitemacaque, in vmeuan teneoalo, intoca Oxomoco, ioan cipactonal: in Oxomoco ciuatl inic quicuiloaia: auh in Cipactonal oquichtli: in tonalpouhque catca yn jxtoualamatuh quiiollotiaia, yn jmixiptla ynepantla quintlaliaia, inic quicuicuiloaia: ca iuh mjtoaia: vncan tlatoque machioa yn jpan ixquich tonalpoalli.

[p. 4]

Twenty-seventh Chapter, in which is mentioned the fifteenth sign, named One House. And it was said to be evil. It was said that the men then born were thieves, patrons of vice and sin. All which befell them was bad. And it was said that the women [then born] were very lazy and much given to sleep, and did nothing useful.

—One House. This One House, they said, was a totally evil day sign, the breeding-place of vice and sin. And also, at that time, descended the so-called Goddesses; and what then came to pass hath already been told in many places. The midwives especially paid them honor; each one individually made offerings to them in her own home.

He who was then born, they fully expected, would thus come to a bad end: perhaps he would die in battle, or be taken captive; or perish at the crossing of the waters; or he would enter [among the foe] and be carried off. Perhaps he would be offered as a striped one in gladiatorial sacrifice, or be shot full of arrows; or his head would be burst in the fire, or he would be cast into the flames. Perhaps they would twist him in a net, or smash him, or tear out his entrails — violently tear out his entrails; or just destroy him like a water rat, pushing him under the water, spearing and stabbing him; or they would just cook him [in the steam bath].

And in this way he would come to a bad end. Perchance he would commit adultery. Perhaps he would covet a woman. Perhaps he would covet another's woman. Perhaps he would eat another's food, lift his head from another's [bed]. And the woman would be his companion in death; they would break and smash both their heads. Hence were adulterers called "broken heads" or "smashed heads."

And so in this way he came to a bad end. Perchance he would sell himself, would eat and drink his substance, would swallow himself, would put an end to himself.[1] Discontented, nowhere did he feel tranquil. Thus he lived a thief. He robbed, he

Injc ompoualli on chiconse capitulo: vncan motenca, injc caxtolteti machiotl, in jtoca ce calli: ioan qujl amo qualli, qujl in vncan tlacatja toquichti, ichtecque catca, teuhtli tlaçolli quimocuitlaviaia: mochi amo qualli in jnpan mochioaia: auh qujl in çioa cenca tlatziujnj, cenca cochinj, njman atle qualli quichioa. 787X

In ce calli: jnjn ce calli, quitoaia, njmon amo qualli tonalli, tlaçolli, teuhtli itolian, ioan no ipan temoia in omotenculque cioatetco, auh in tlein vncan mochioaia, ie mjeccan omito: in ichoan titici, ec cenca ichoan quinmaujztiliaia, cecemaca quintlamanjliaia in jechechan, 787X 776 844

in aquin ipan tlacatia, cenca quitlatenmachiliaia, injc ohujcan quiçaz, aço iaomjquiz, axioaz, iapaniocan popoliuja, anoço calaquja, vicoz, aço oaoanalos, oaoanoz, aco cacalioaz, aço quatlecueponjloz, aço tlepan tlaxoz, anoço quimatlapetzcazque, quevitequjaque, anoço quixicanazque, quixicteteoanazque, anoço çan catoçanpolozque, catlanpapachozque, vncan quixixiliaque, tlatzotzopoztinemj, anoço çan quitemaque, 787X

ioan injc ovican quiçaz, aço tetlanximaz, aço tetlan aquja, aço cueitl, vipilli tepan canaz, aço tetlaqualiz, tetlan quateuja: auh in tiouel imjquiztevical ies, vmextin quinquatepipitzinjaque, quinquatexaxamanjaque, ic tocaiotilo in tetlanxiaqui, quatepitzic, quatexamac: 787X 684

ioan injc ovican quiçaz, aço monamacaz, moquaz, mjx motoloz, motlamjx, ican avia, acan tlacaco tlamati, injc nemj, iichtecuj, moiiiiacuja, tetlitlachilocheia, tetlacujcujlia, tetlatlaçaltia, tecacalxaputla, tequiquimjliquanja, 787X

1. Corresponding Spanish text: "Acabose aqui este octavo capitulo, que del numero es veintesimo, y nouenta, y hasseta en quenta."

844 **Ninth Chapter, which telleth of the umbilical cord.**[7]

Inic chicunavi capitulo, ytechpa tlatoa in tonic.

The time of cutting the umbilical cord of small children was also [one of] their delusions. If it were the umbilical cord of a boy, they buried it far away. The brave warriors hung it on themselves and bore it with them into battle.[8] And if the father were skilled in war, he left it; he buried it there, in the midst of the battle ground. It was said that [the child] would be skilled in war, if he grew.

And if it were the umbilical cord of a girl, they only buried it at the edge of the hearth. It was said that this was because her abode was only the house; only and alone she took charge of drink and food, dwelling by the grinding stone. For this reason only in the house did they bury her umbilical cord.

In jquac quinzictequja pipiltotonti: no oncatca innetlapololtiliz. Intla oquichtli ixic, veca in contocaia: vmpan ioc, tetech conpilooia, quitquja in tiacoan: auh intla iavc matinj teta, ichoatl concaoaia: vmpa contocaia in iaunepantla, quilmach: iavc matinj yez intla veijoc.

Auh intla cioapiltontli ixic: çan netlecuiltenco in contocaia, quilmach ipampa: yn çan cali ynentla, in çan ic ixquich quimocuitlavia atl, tlaqualli, metlatitlan nenemj: ipampa yn, çan calitic contocaia in jxic.

843 **Tenth Chapter, which telleth of the pregnant woman.**

Inic matlactli capitulo, ytechpa tlatoa in otztli.

Of the pregnant woman there also was a delusion of the natives. If a pregnant woman wished to go walking during the night,[9] then she placed a little ash in her bosom.[10] It was said that thereby she protected the child within her, in order that he should not meet [an apparition] somewhere. In this wise she took care of her child.

In jtechpa in otztli: no vncatca innetlapololtiliz in njcan tlaca: in otztli, intla ioualtica nenemjtuc-quj: njman ixillan contlalia aqujton nextli, quilmach ic quipalevia in jtic ca piltontli: inic amo quitenamjctiz cana, iuhquin ic quinualvitiuh yconeuh.

846 **Eleventh Chapter, which telleth of the woman lately delivered.**

Inic matlactli once capitulo, ytechpa tlatoa in ciuatl, in quinoallacachioa.

Another thing the natives did in their folly. When they would visit one who had [just] borne a child, if they took their [own] children with them, they then quickly placed ashes on their temples, knees, and shins, and everywhere [did they place ashes]. And the woman who applied the ashes sat before the hearth. It was said, if they did not place ashes on the knees of the children, that when they walked, their knees, wrists, ankles, and foreheads would crackle.[11]

No centlamantli a inaquinamatcaio maytia, in njcan tlaca: yn jquac tla quitlapalozque mjxiuhquj, intla inpilhoan quinvica: njman yciuhca quinnez-tiuja incanaoacan, in jntlanquac, in jntlanjaco, in ye inquican toçaçalihcan: ican quimocavia, noviam: auh in tenexhuja tlecuilixquac motlalia, ciuatl: quilmach intlacamo quintlanquanezvizque yn pipiltotonti: çan tlatlatzintinemjz in jntlanqua, in jnnaquechtlan, in jnnoquechtlan, yn jmjxquac.

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7. Literally, "your navel." Eduard Seler, in *Einige Kapitel aus dem Geschichtswerk des Fray Bernardino de Sahagun aus dem Aztekischen übersetzt* (Gesellschaft für Amerikanische Archäologie, Wissenschaftliche Veröffentlichungen, ed. Walter Lehmann, and Walter Krickeberg, eds.; Stuttgart: Strecker und Schröder, 1927), pp. 314 ff., translates a comparable passage found in the *Academia de la Historia M3*.

8. Corresponding Spanish text: *"el hijar, donde se dauan las batallas."*

9. Ibid., *"andar de noche, sin ser casadiguas."*

10. Ibid., *"en el seno, o en la camisa hazen a la carne."*

11. Ibid., *"el cato no se hazia aquellos crugimos, quedarian mojados de los cogotes: y . . . todos ellos, quando los tuuiessen."*